

A
REVIEW
OF THE
STATE
OF THE
BRITISH NATION.

Saturday, October 8. 1709.

IN some of the *Reviews* last I enter'd into the Detail of some material Things, which it will be necessary to enquire into in the Course of this Paper relating to *Scotland*—We have, as I noted, a new Dispute coming upon the Stage in *Scotland*—and which, I foresee, will bring on with it a great Deal of Mischief; and this obliges me to speak of it, I mean, the imposing the Common-Prayer Book upon the *Scots*.

Nothing is more sure, than that this impudent Attempt is against the Laws and Constitution of *Scotland*, against the Act of Security, and against the Union: But that which is the most remarkable of all is, That it is against her Majesty's Will and

profess'd Intention; and tho' the People concern'd it have had the Face to say, and to deceive some People with the Suggestion, that her Majesty would encourage it; nay, and a certain superannuated B——, whom few regard, that has long since remember'd to forget himself, and forgot to remember, has given them Assurances of it, yet the QUEEN has been graciously pleas'd expressly to disclaim and disown it, and has repeated her Royal Promise to the Establish'd Church of *Scotland*, that they shall be protected by her against all Manner of Invasions or Innovations, according to the express Terms of the Union.

However,

However, all this is not sufficient to cheque the Insolence of these People; and therefore having gotten a profligate Fellow that has taken the Oaths, (and such no doubt will be found in any Reign) a poor Vicar of 15 l. a Year Revenue in *Ireland*, he set up the Common-Prayer Book in *Edinburgh* at the very Cross, just in the Face of Authority, as I mention'd in my former.

It will not be amiss, since this Novelty is like to make some Noise in the World, to give a true Account both of the Thing and of the Man; of the Thing I shall say nothing but what is Matter of Fact—and of the Man nothing but what comes from his own Mouth.

For himself being cited before the Presbytery of *Edinburgh*, he declines their Authority; but the Account he gives of himself to them and to other People, is this.

1. That he is a *Scots* Man born, named *Greenfields*, that he came last out of *Ireland*, where he had a Living at *Tynan*, of about 14 or 15 l. per Ann. that he came over to *Scotland* to make Friends for a better Living, that he is invited here to set up the Common-Prayer—for which he has been promis'd, or propos'd, 80 l. per Annum.

NOTE—It was alledg'd, this was for the Use of the *English* Gentlemen, who have Places in the Customs, Excise, and Exchequer of *Scotland*, who could not in Conscience comply with the Establish'd Church—— But this was presently disclaim'd by all the principal Officers of every Office, under their Hands, neither are any of them seen to follow him.

2. Being ask'd by what Authority he preach'd, he tells them, He is a Minister of the Church of *England*—And by Vertue of that Appellation, he declines the Authority of the Church of *Scotland*, and refuses to own the Presbytery; but being requir'd to show his Ordination, it appears truly, he is ordain'd by a Non-jurer *Exautorate* depos'd Bishop of *Scotland*, viz. the late Bishop of *Ross*, and the Words or

Tenour of his Letters of Ordination run thus, in *Usum Ecclesie Scoticae*. This Prevarication expos'd him not a little——But to come off of this, he came up with the finest new Fetch, that ever was yet started in all this Controversie, and which you must hear of again in this Paper; for upon this perhaps will hang a Tale or two. And this was,

3. That he says, the Episcopal Church of *Scotl.* is incorporated into the Church of *England* by the Act of Union, and therefore he being ordain'd a Minister of the Episcopal Church of *Scotland*, he becomes thereby a Minister of the Church of *England*, and so is empower'd to read the Common-Prayer in any Part of *Scotland*.

This, I must confess, is a very merry Story; and were not the Peace of two Nations so much concern'd, I should make Sport enough with it; but since the Church of *England* seems to be very much concern'd in this new-started *Scottish* Doctrine, I would be glad to offer two or three Queries in this Case for the People to answer, who are thus invading the Church of *Scotland*, or for the Gentlemen of the Church of *England* to defend.

1. Have the depos'd *Exautorate* Bishops Power to ordain Ministers in the Church, after they themselves are depos'd? And if this Part of their Office remains, how can they be said to be depos'd?
2. How can they, who refuse to own the Church of *England*, but esteem her Schismatical, ordain Ministers in a Church which they do not belong to, and which disowns them?— And how can the Church of *England* depose them from the Office, and yet permit them to exercise that Office in the Church?
3. How has the Union incorporated the Episcopal Church of *Scotland* into the Church of *England*?— And who is it they call the Church of *England*, which are so incorporated?

4. If

4. If the Episcopal Church of *Scotland* is incorporated into the *Jacobite* Non-juring Part of the Church of *England*, the *Presbyterian* Church of *Scotland*, and the Church of *England* also, had best have a Care of the Effects of that Union.

5. If they are incorporated into the Revolution-Part of the Church of *England*—Then are they oblig'd by their own Act and Deed in Parliament assented to by the Sovereign, and actually voted by the Bishops of the Church of *England*, to protect and defend the Purity and Uniformity of the Worship, Discipline, and Government of the Church of *Scotland*, as now Establish'd, **WITHOUT ANY ALTERATION**, to all succeeding Generations—And let them come off of this if they can—And let them chew upon the Word *Any Alteration*, and tell me, if tollerating Innovations of Worship, Corruption of Discipline, and disowning Church-Government, can be excluded out of the Word *Any Alteration*, or no?

To such Absurdities has this poor Wretch driven himself, and all to cover a notorious Equivocation, and reconcile his *Scottish* Ordination, with his calling himself an *English* Minister—and calling himself ordain'd, when done by him that had no Power to ordain, being depos'd and depriv'd, and no more to be esteem'd an Officer in the Church.

And here it may be very well worth while to note, how some of our *English* Clergy, who seemingly own the Government, I say seemingly, because we have a Race of Men, who can take Oaths to the QUEEN, and yet profess themselves *Jacobites*—Now, among these, it is a melancholly Thing to say, we have some, even among the Sons of the Prophets—who, tho' they possess the Dignities of the Church of *England*, yet were not asham'd to join in a late Design, not to accept only of the Ordination of *Jacobite* depos'd Bishops, but to obtain of the QUEEN a Power to those depos'd Bishops to elect and conse-

crate other Bishops Nominal, to the vacant Sees, thereby to keep up the Succession, establish *Jacobitism*—and really erect Episcopacy, after it has been by the Laws of the Nation suppress'd.

After this, it had been a small Matter to have ask'd decent Stipends out of the Church Revenues, formerly confiscate to subside the Gentlemen with some Respect to their Dignity—and so they had had both the Dignity, the Name, and the Revenue; as for the Cure, they could have been content to have left the Flock, so they had but got the Fleece.

But her Majesty's Firmness to her Honour, to the Royal Principle of Truth; her Majesty's Sense of Justice, and of what Engagements the present Establish'd Government was in, to the Defence and Support of the *Presbyterian* Church; These were the invincible Bulwarks which defeated all this Undertaking—And both my Lord —, and my Lord B— were oblig'd to drop their Project, and give it over—

But to the Eternal Honour and Glory of a Revolution-Champion, and B— of the Church of *England*, be it recorded, That after he had arm'd for the dethroning *Jacobite* Principles, after the Church he helps to govern had depos'd *Jacobitism*, depriv'd effectually, as well Bishops as others, all the Clergy in *England* that would not swear to the present Establishment; that he of all Men should embark in building that up in *Scotland*, which he profess'd to pull down in *England*, to erect a *Jacobite* Race of Clergy, and establish a Succession of Non-jurors—and thus bring the Church of *England* upon the Stage, playing *Leger-de-main* with the World; pulling down with one hand, and building up with the other—This is such an Evidence of Principles, that they, who can expect any thing after it, ought to be rank'd among that Race, whom Providence has depriv'd of their Understanding.

Well, be it that they are disappointed in this Project of erecting Nominal Bishops, *a-la-mode* the titular Popish Bishops of *Ireland*—They resolve however to keep up the Faction, by the present *Exaudivate* Bishops that remain continuing to exercise the